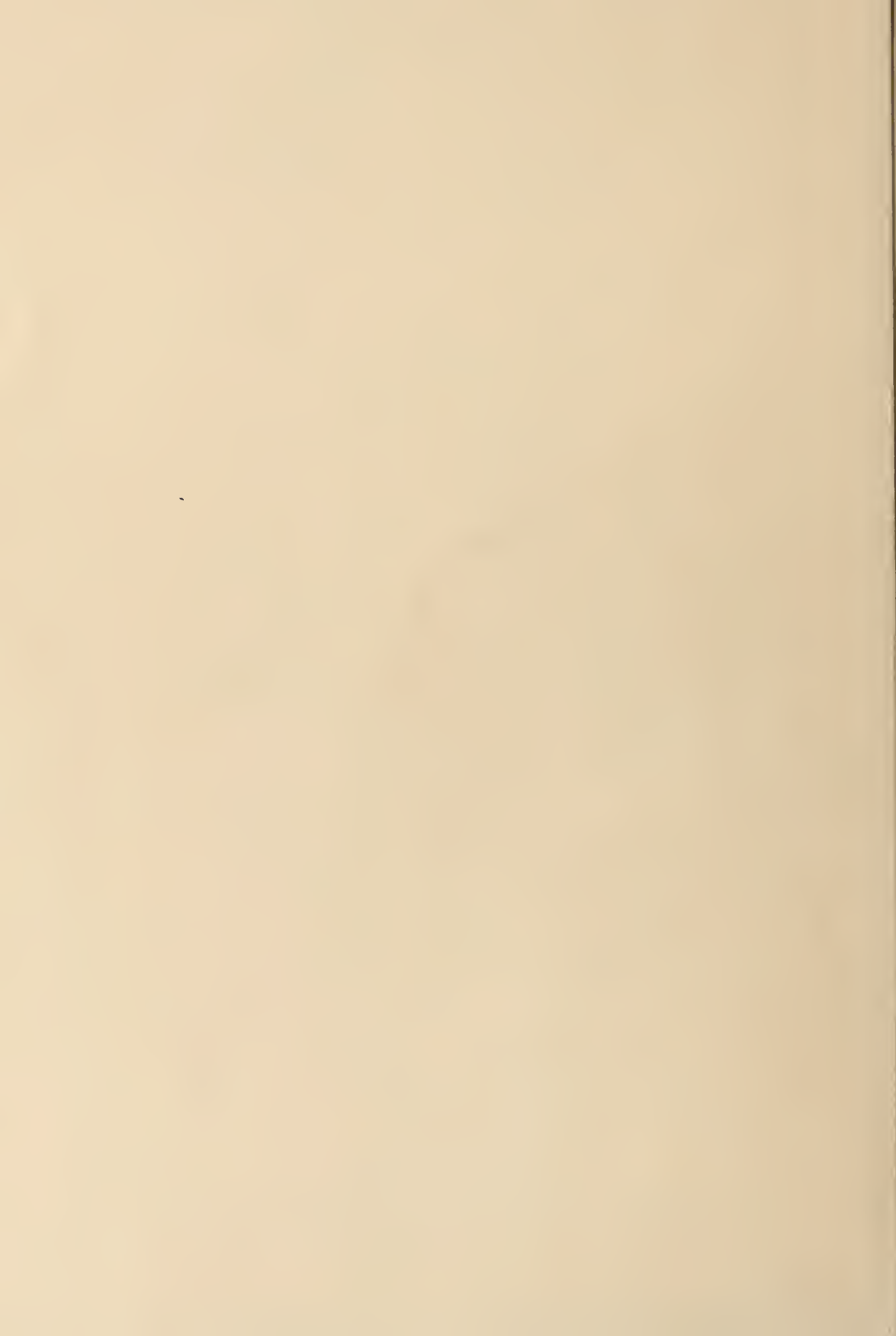


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LIT. DIV. OF
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THEOLOGICAL SEMINARY.

The Outlook of Missions

Volume 3.

AUGUST, 1911.

Number 8.



OUR FOUR EVANGELISTS AT YOCHOW, CHINA

BOARD OF HOME MISSIONS BOARD OF FOREIGN MISSIONS
WOMAN'S MISSIONARY SOCIETY

Reformed Church in the United States

FIFTEENTH AND RACE STREETS

PHILADELPHIA, PA.

The Outlook of Missions

A MONTHLY MAGAZINE ISSUED BY THE

Board of Home Missions,
Board of Foreign Missions, and
Woman's Missionary Society
of the General Synod of the
Reformed Church in the
United States.

CONTINUING
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THE OUTLOOK OF MISSIONS AND
THE WOMAN'S JOURNAL.

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FIFTEENTH AND RACE STREETS PHILADELPHIA, PA.

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—By The Rev. Jesse F. Steiner.

EXTRACTS FROM MESSAGES OF CONGRATULATIONS TWENTY-FIFTH ANNIVERSARY OF NORTH JAPAN COLLEGE.

WRITE FOR SAMPLE COPIES TO THE

BOARD OF FOREIGN MISSIONS

Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.

QUIET HOUR FOR BUSY WORKERS

* * *

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight,
O Lord, my strength and my redeemer.—Psalm 19: 14.

Just to ask Him what to do,
All the day,
And to make you quick and true
To obey.
—FRANCES RIDLEY HAVERGAL.

If we will find in every day some sacred minutes in which to wait alone with Him, there will break upon our life such a new consciousness of fellowship as will transform it to the last point of its reaches.
—G. CAMPBELL MORGAN.

Christ calls for the best and worthiest that man is capable of, and every one that is of the truth hears His voice. This power in Christianity to win the response of the best in man is good evidence that the voice is indeed the voice of truth.
—WILLIAM NEWTON CLARKE.

"Make Christ supreme in your life, as Paul did in his, and exaltation will take care of itself."

One of the most wonderful things in the life of our Lord was His noble sense of duty.
—ROBERT E. SPEER.

The Christian religion is a religion of character. By this is meant that its special function is to contemplate God on the moral side of being in terms of the ethical ideal; and to interpret life in terms of righteousness and duty.
—CHARLES CUTHBERT HALL, D. D.

Put the bright torch of heaven into my hand,
That I may carry it aloft
And win the eye of weary wanderers here
below
To guide their feet into the paths of peace.
—HORATIUS BONAR.

"The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs,
Come good or ill.
Whate'er to-day—to-morrow brings,
It is His will."

It is the Church, as the representative of Jesus Christ, that equips human hearts with the Christian spirit, which means a glorious service of love here, and a more glorious life of love hereafter.
—JOSEPH HENRY CROOKER.

Whatever we suffer for righteousness' sake and for Christ is never in the end a loss, but a gain—never a sorrow, but a joy; and therefore in early times believers rejoiced that they were counted worthy to suffer shame for His name.
—ROBERT MACDONALD, D. D.

Give thy heart's best treasures—
From fair Nature learn;
Give thy love—and ask not,
Wait not a return!
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more.
—ADELAIDE A. PROCTER.

"God's ships of treasure sail upon the boundless sea
Of Love Divine, of Power Infinite.
To change their course, retard their onward way,
Nor wind nor wave hath might.
Prayer is the tide for which the vessels wait
Ere they can come to port, and if it be the tide is low,
Then how canst thou expect God's treasure ships to see?"

We prayed for power, and the answer came in the increase of difficulty, but in the enlarged difficulty was imprisoned the very power for which we prayed.
—J. H. JOWETT, D. D.

O Thou Almighty Helper and ever-present God, we bring to Thee all our needs. O Thou Author of all good, from whom cometh every good and perfect gift, may Thy mercies be our daily song, and may the light of Thy countenance in this world of power and beauty move our hearts to great thankfulness and a sweet trust. Day by day Thou dost appoint our portion, especially revealing Thy glory in the dear Son of Thy love, and calling us unto His Kingdom of service and blessedness. May this be our love of Thee in Him, that we love one another and keep all His commandments.—Amen.
—RUFUS ELLIS.

"On in the far, far distance,
They saw the life to be,
And knew that the faith, which nerved them,
Was faith in eternity."

Our trials and sorrows have been sent to bring us nearer to Himself, and make us more fruitful.
—F. B. MEYER.

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* SEP 16 1911 *
THE YOUNG PEOPLE'S MISSIONARY.

The Outlook of Missions

Volume III.

PHILADELPHIA, AUGUST, 1911.

Number 8



Our Motto:

THE CHURCH A MISSIONARY SOCIETY, EVERY CHRISTIAN A LIFE MEMBER.



THOUGHTS FOR TOILERS



RAILWAY STATION AT AKITA, JAPAN.

The World in Boston.

MARY E. SCHNEDER.

The "World in Boston," America's first great missionary exposition, held in the Mechanics' Building, Boston, from April 22d to May 20th, had its precedent in the "Orient in London" of 1908. The impetus for the development of the exposition idea, however, came originally from the conference of the Young People's Missionary movement at Silver Bay. The young people from Boston on their return organized themselves into the Young People's Missionary Union with the purpose of spreading the interest in world-wide missions; and hence it was that when a visitor suggested the possibility of such an exposition as the "Orient in London," the idea was taken up so earnestly. It was three years before the exposition became a reality, but at the end of that time eighteen missionary societies were co-operating, beside the Layman's movement and the Y. M. C. A.; and missionaries, natives of other lands,

and the young people of Boston and the vicinity were ready to give their time to it.

The motive of the exposition method was explained in a short sentence from *Pilgrim's Progress*, "There are some caravans laden with rich gems and spices, with all manner of curious and precious things, which only enter Mansoul by way of Eyegate." The "caravans" here surely gave one a new conception of the immensity and importance of the work of missions.

As so many travellers enter the Orient by way of Japan, a bit of the Sunrise Kingdom was the first to meet one's eye on entering. It was a Japanese street, and at the end of it was a characteristic Shinto temple with its lanterns and *torii* (temple gates). Nearby was a tea-house framed by a beautiful scene of Fujiyama. Here I saw a little girl have her first ride in a Japanese jinrickshaw. I'm sure the penny she gave to the jinrickshaw man didn't half pay for the pleasure she got out of it. In the street shops at the

temple were Japanese or stewards dressed as Japanese, engaged in their appropriate occupations, but ready always to discuss the modern advance of Christianity in Japan or any other topics of current interest. Across the way was a Korean house and its inmates, and a wayside shrine nearby, covered with the usual stones supposed to show whether a supplicant's prayers will be answered.

The next country ahead was China, dominated by a tall pagoda. Many interesting things were here, bare-looking tea-shops with huge signs in front, where story-tellers are always ready to entertain the tea guests with old Chinese legends; a gentleman's reception room; the old women's town rendezvous; and others, but perhaps the most interesting was a small Christian street chapel hung with Bible pictures. Christ looked like some ancient Chinese sage, and Peter was being raised from waves so monstrous that one did not wonder he was afraid. The *Pilgrim of Pilgrim's Progress* was also represented, a poor Chinese in dress. His burden was the largest I have ever seen it imagined to have been, so large that one wondered he could stand at all. It was the genuine Chinese tone of the pictures that was so striking. It showed that Christ had become to the Chinese in very truth *their* Savior.

And then there were India, Africa, the Mohammedan lands; and courts not only for the large countries above mentioned, but for smaller ones such as Burma, Ceylon and the Philippines, where the daily life was more fully shown by means of household articles, dress, characteristic products of the country, etc. The conditions among which the missionaries work was illustrated from time to time by little life-scenes in the different sections, as, for example, a zenana scene in India, or a sick-room scene in Turkey.

In home missions there were sections for the Immigrants, the Frontier, the American Indians, the Negroes, Porto Rico, and Hawaii. The students from Fisk University and the large model of the slave ship presented a contrast which forcibly brought home to one the rise of the negroes in our country—largely through their own efforts. In the Amer-

ican Indian section some idea was given of the numerous different tribes and of the methods of missionary work among them by the singing of "Nearer, my God, to Thee" in gesture language, the band carrying the melody.

But for close study of missionary methods one had but to visit the sections for educational, medical, and industrial missions. Here lectures, automatic stereopticon views, models and diagrams, and exhibits of school work were used. Some models of mission compounds or colleges, such as Robert College in Constantinople or the Baptist compound in Swatow, China, were exceedingly interesting. Educational missions among the Mohammedans, Chinese, Indians, Burmese, Africans, South Sea Islanders, Japanese and Alaskan and American Indians were represented—all emphasizing the most recent advances in those countries. The medical and industrial sections were especially successful in showing the importance of those lines of work on the mission field.

A room not far from the sections mentioned was given to missionary education. Books on missionary heroes, mission lands, mission work, and mission study methods, for all the different ages from boyhood up, and specialists in missionary education all served to tempt the visitor into a long stay.

And oh, the other wonders of that gallery! Moving pictures of Korea, India, Africa, Japan and the leper lands, and such performances as "The Doctor and the Devil Priest" or a "Chinese Wedding," or a chorus of Armenian or Fisk jubilee singers. In the Hall of Methods were lectures, boys' debates on missions, story-telling and other lessons in educational method.

In the Hall of Religions on the main floor there was instruction in the religious life of the different countries. There were lectures there every few hours. There too could be heard the Moslem call to prayer, peculiarly beautiful. The hall was limited in space, and so became chiefly suggestive, but stewards were able to amplify a great deal, and I am sure that not a few visitors left with a determination to study further into the sub-

ject. As it was, the hall contained Buddhist and Shinto shrines, a Moslem mosque, a row of Confucian ancestral tablets, a Taoist shrine with its pictures of the nine Taoist hells and its hideous images, and, beside the rough African fetishes, an image of the horrible Indian Goddess of Destruction, Kali, with her necklace of skulls. There was surely plenty of room for further study.

One of the most striking features of the exposition was the "Pageant of Darkness and Light," representing four noteworthy scenes from the history of missions. This was taken over directly from the "Orient in London," and many of the same managers were enlisted to carry it through. The episode of the North portrayed an Indian camp in which the chief's little daughter had just been lost. The grief song of the mother was a wild, plaintive melody that I shall never forget. Soon a band of Eskimos came to the camp for trading purposes, and the medicine man incited the chief to fall on them in order that the anger of the gods might be quieted and the child restored. Just as the chief and his braves were about to do so, a missionary entered, bringing the child with him, thus averting the massacre and gaining a hearing for the Christ message.

The episode of the South represented Livingstone on the outskirts of Ujiji, where he had been for three years without a word from the homeland. Worn out and almost discouraged, the sudden arrival of Stanley proved a sore temptation to him. The Africans, somehow aware that their beloved leader was in danger of leaving them, crowded around him with pleading arms. Livingstone paused, laid his hand lovingly on one and another of the bowed heads before him, and finally resolved to stay till his work was finished.

The episode of the East portrayed the preparations for the funeral of an Indian widow on the pyre of her husband. There was something peculiarly fatalistic and touching as she walked round and round the pyre, throwing on it some preparation she took from the trays of two attendants at each round. Every now and then she looked appealingly at a mission-

ary couple who were watching the ceremony with despair in their hearts. Finally she sprang desperately up on the pyre and the flames began to crackle at the foot. But just then in dashed the government official and his soldiers, announcing the abolition of the rite of Suttee, and beating out the rising flames. The little widow fled to the missionary lady, who gathered the child into her arms with thankful joy.

The fourth scene, the episode of the West, was perhaps the most dramatic of the three. The Hawaiian volcano, Kilauea, had begun to thunder, and the old priest of Pele marked out the bridegroom in a happy wedding procession and a little child nearby as the victims of the angry goddess of the crater. As he was about to lead them up the mountain side the Christian Queen Kapiolani entered and defied the goddess and all her priests. The priest cursed her, but she, venturing to the very edge of the crater, taunted and defied the Goddess of the Lake of Fire till Pele's power was proved to be at an end forever.

In the last scene the members of the choir, dressed in green and white, and the characters in all the episodes gathered around the cross, the little Indian widow kneeling right before it, and all together they sang, "In Christ there is no East nor West," etc. It was the splendid climax of the thoughts suggested by those four historical scenes. At the close the whole audience rose with one accord and sang the first stanza of "Old Hundred."

It was a very small spark that finally brought the exposition into being, but how long and how deep its influence will become no one can measure. The immediate memorial of the exposition is to be a Y. M. C. A. hostel for students in Manila, while definite means of carrying on its influence were being planned by a World in Boston Continuation Committee. Its indirect results are assured by the influence of the thousands who visited the exposition day after day.

Pray daily for a safe voyage of our missionaries who are now en route to Japan and China.

Measureless Influence of United Presbyterian Missions.

At present the foremost agency in Christian work in Egypt—incomparably so—is the United Presbyterian Church, commonly called the American mission. Everybody who has at all looked into conditions in the land of the Pharaohs, from Theodore Roosevelt to the amateur traveler, has borne high testimony to the worth of this work. Possibly no other mission enterprise anywhere has been the object of so much praise; any body of people less steady than these psalm-singing Presbyterians would long since have had their heads turned by such a stream of approbation. It is notorious that on questions of state the highest British officials in Egypt seek the counsel of the United Presbyterian missionaries.

Despite the success of their work as a leavening influence and in making actual converts from Islam, these missionaries retain the good will of their Moslem neighbors. Extraordinary stories are told of the number of Moslem scholars and officials who are quietly studying the Bible. More than once the native officials who have been examining graduates from Assiut College have themselves, without a book, conducted the examination into the student's knowledge of Christianity. Once the questions were so learned and searching that the governor had to be reminded that the students are not advanced theologians. The simplicity of United Presbyterian worship and their devotion to the Book even in song, have apparently appealed to the Moslems, who are opposed to all liturgy. Converts in their own churches are said to be the only Egyptians who know anything about the art of self-government; they all manage and support themselves.

From Assiut College evangelistic bands go forth weekly to preach the Gospel; and the Christian spirit among the students is so strong that the Sunday I chanced to be in Assiut sixty students united with the church. The average is 100 a year. There are practically no non-Christian graduates. And of the college alumni of 256 men, 104 are preachers, sixty-nine teachers and twenty-three phy-

sicians—a most astonishing record. So far as my observation goes, Assiut Christian Training College is the most nearly ideal of all the educational institutions on the mission field.

There is not room to speak at length of the notable work which the American mission is doing up and down the Nile; this mention of it cannot be omitted from any study of Egypt, for it is one of the really vital factors in the present situation. The ancient and long-oppressed Coptic Church still shows only scant signs of awaking to the needs of the day.

The present critical moment in Egypt's life calls for large vision. What is sound in the aspirations of Young Egypt should be given opportunity for expression. All that makes for religious intolerance and strife and disloyalty to the best interests of Egypt itself should be sedulously and vigorously repressed. A new nation is emerging in Egypt, but it has not yet emerged. The condition is one that should particularly appeal to the sense of strategy in the Christian Church.

Egypt is, as of yore, a pivotal point in world-dominion, spiritual as well as material. It is in a position to wield a powerful influence upon other Oriental nations, even as it did in centuries long gone. It is the critical line of battle between the cross and the crescent. School-books, printing presses, churches, and the moral support of a Christianized stream of business and travel from the West are all needed to help Egypt achieve her best possible future. And the highest of destinies is that this ancient land should find rest at the feet of Him whom it harbored in His infancy; for "Egypt for Christ" is the wisest expression of the sentiment, "Egypt for the Egyptians."—*W. T. Ellis in The Continent.*

September Convention Number.

The September number of THE OUTLOOK OF MISSIONS will contain full reports with numerous illustrations of the Linwood Park and Chautauqua Park Summer Missionary Conferences. We ask our subscribers to send us new subscriptions beginning with the September issue.

HOME MISSIONS

Editor, REV. CHARLES E. SHAEFFER, D. D., General Superintendent.

Through Fifty Years.

Have you ever considered seriously how great a work even a very modest legacy may do in the course of passing years?

From your dying hand \$500 passes into the treasury of the Church, and then it starts on its holy errand of blessing and helping men. It is almost as if your own hand were reaching out to them; and see what it does in ten years, in twenty, in fifty years!

Over fifty years ago Peter Cook, of Mercersburg, Pa., by will gave \$250; George Miller, of York county, Pa., gave \$100; Miss Elizabeth Shearer, of Cookstown, Pa., gave \$100, and Mrs. Margaret L. Spangler, of York, Pa., gave \$625, over \$1,000 in all; and through all these years these legacies have been doing their intended work. In them the dead yet speak.

As a rule, we think of what our money is doing now in a certain place; but after a while ten years have passed, and soon twenty, yea fifty, as a tale that is told, and only then do we realize what great things our small offerings may accomplish.

What the end may be we cannot tell; nor need we concern ourselves about the end. All we can do is to lay our offering before the Lord and wait patiently for His blessing. Only in eternity will we see what we have done.

Your Spiritual Mother.

There is a great difference between Church and church, between the general body and the local congregation, and we would have you to note it.

As a rule people are interested in the local church, for it is their spiritual home, at least in a narrow sense; and so for any local outlay, whether current or special, they cheerfully give even large sums.

But for the Church, the body in the

wider sense, many have not the same cheerful and large giving. They seem not to know that the Church, of which the local congregation is only a small part, is their real spiritual home, the place in which the providence of God has set them, without which they would not even have a home for their souls.

Now, while they owe much to the church, the local spiritual home, surely they owe much also to the Church, the whole body; and while willing to support the former, should they not be willing also to do large things for the latter? Every member is by his confirmation vows solemnly bound to take an interest in the whole kingdom of God, and especially in the progress of his own Church; and therefore it is a serious matter to make light of the calls for help which come from God in the voice of His servants.

Notice the difference between Church and church. Love and serve both with a faithful cheerfulness.

An Interesting Fact.

It happened many years ago and it shows how "man proposes but God disposes;" and it shows also what great things often come from small acts.

Rev. Robert Morrison, the noted English missionary to China, was ready to start on his long journey, but he could not go directly from England to China because the East India Company was opposed to Christian missions. This caused him to sail first to New York, and from there to China under the protection of the United States government.

While in New York, in 1807, he was entertained in a family in which was a little girl who heard him talk about China and the work he hoped to do there.

The little girl never forgot these things and as she grew up she became still more interested in missions.

After a while she became Mrs. Doremus, and she was widely known through-

out her church as an earnest and liberal supporter of missions.

But the most important thing she did was to start the Woman's Union Missionary Society, over fifty years ago, the first missionary organization of women in our country, followed by thousands of women's missionary societies down to this day.

Is it not a very interesting fact that this great organized missionary work among women can be traced directly back one hundred years to the good seed dropped into the sensitive heart of a little girl by this pioneer missionary to China?

This shows also how God makes the wrath of men to praise Him; for the very hindrance put in the way of Morrison's mission became the means of raising up a host of women helpers to aid in its accomplishment.

A Fine Average.

In 1905 the triennial report of the Board of Home Missions showed that in the three preceding years 59 Church-building Funds had been given, an average of 20 for each year.

In 1908 the report showed that 39 such funds had been given, an average of 13.

In the report for 1911 we see that in the three last years 63 such funds were given, an average of 21.

Putting all this together shows that in nine years 161 Church-building Funds have been given, an average of 18 a year.

This is worth noting, in view of the latest fact, that the General Synod now asks the Church to raise *one thousand funds* in addition to the 282 now on record. May God crown the effort with success; but first of all may He make us wise in trying and His people willing in doing.

A Few Comments.

"Some of our young people do not feel the need of attending the church service. They come to Sunday School faithfully, but not to the congregational worship. Parents are so lenient."

So the missionary writes, and that is a sad story, only too true and too common.

Attendance at Sunday School is very well, but it must not, indeed it cannot, take the place of the divinely appointed congregational worship.

And especially in our missionary congregations the young people should be careful to be in their places and to yield themselves to all good training, not only for their own good but also to show their gratitude for what the Church at large is doing to give them a church home.

"Parents are so lenient." Yes, that is bad. They are supposed to know what is best for young people, and leniency may do great harm.

"But should parents force their children to attend the church service?"

Yes and no. If there is nothing but force, then force is bad; but the child should not be allowed to have his own mistaken way. Note well, however, that the child needs training rather than forcing, such "nurture and admonition" as will make force unnecessary.

We want our missions to develop strong Christian characters, and this can follow only where the young people are in hearty sympathy with the congregational service.

Of Special Interest.

Some of the figures given in the new triennial report of the Board of Home Missions are of special interest, deserving careful study; and, by the way, this valuable report, giving so much information, shall have a wide circulation.

1. The number of missions under the General Board and the two German Boards is 182, a large number when compared with the small and uncertain roll of say forty years ago. At that time the work was poorly organized, and many things besides the roll were "uncertain."

2. The amount received for missions by the General Board and the two German Boards from May, 1908, to May 1911, is nearly \$262,000, that is, over \$87,000 a year. That is indeed large money, by comparison with the income of the General Board in 1869, six years after its organization,

when it received only \$31,000 in three years, for its forty missions, leaving a debt of \$5,000 to vex the saints. (This was largely owing to the lack of co-operation on the part of the classes.)

3. But to this large sum received for the support of the missionaries must be added \$55,000 received in these three years for church building, over \$18,000 a year. This came from three sources: the apportionment for church building, church building funds, and several legacies which were credited to this interest.

All this is indeed reason for joy and gratitude; and while we thank God for such encouraging results in the past three years, let us resolve and plan and pray and work for still larger things in the new triennium.

Please note well, that when we say we are doing much, as compared with years ago, we should remember that we are far more able than our fathers were, and that it would be a great shame to do less than we are doing. In truth we need to consider carefully whether we are doing enough. For example, we should put our luxuries beside our sacred offerings to the Lord, and see how they compare.

Without a doubt a conscientious and thoughtful answer to the question, "How much can I give weekly to the work of the Church?" would make a large difference in our giving.

From the Field.

REV. J. C. HORNING.

A visit to a mission Sunday School, at Falls City, Neb., reveals much interest. It was Children's Day on one of the hottest days of the summer. About seventy were crowded into the small building. The services were of the usual order on such an occasion, but had the inspiration of the Cleaver sisters, who have the happy faculty of turning everything to the best account. They have given so much of themselves to this work. The interest culminated in the offerings which were announced by classes. It began with the Cradle Roll. As it reached the larger boys' and girls' classes it became a contest. The girls

announced an offering of \$1.01. The boys had reached 1.04. One of the girls added ten cents. Out of the door shot one of the boys who soon returned from home with ten more cents. But one of the girls, not to be outdone, suited the action to the thought, and returned from her home with enough to make the girls' offering \$1.36 as over against the \$1.14 from the boys. The earnest interest called forth the School's Chau-tauqua salute for these friendly contestants. They showed the material that men and women are made of. The total offering was \$3.81, far in excess of any previous offering. "Blest be the tie that binds," closed the service, and all felt like doing more for the Master.

Cutting the Garment to Fit the Giant.

The other expression is "Cut your garment according to your cloth." That is not the way of growth, however. Whoever thought of clothing a growing boy that way. In his case you are always cutting the garment to fit the boy. It takes more cloth to fit him in the spring than it did last fall and more cloth next fall will be required than you bought last spring. What would you think of parents who proceeded to limit the cloth at each successive buying? You cannot limit the cloth nor the food for a growing boy. A right minded father will rejoice to work all the harder to supply the demands of his growing child. Our Board is indebted to Prof. B. S. Dean, of Hiram College, for the following from the life of Garfield:

Dear Brother Muckley:

From 1871 to 1875 Garfield was chairman of the House Committee on Appropriations. His annual "budget speech" came to be a feature of the session. He reduced expenditures, reformed the system of making estimates and appropriations, providing for a closer accountability on the part of those who spend money. But he knew that retrenchment in some directions was impossible. Illustrating this, he once said:

"We have frequently heard it remarked since the session began that we

should make our expenditures come within our income; that we should 'cut our garment according to our cloth.' This theory may be correct when applied to private affairs, but is not applicable to the wants of nations. Our actual expenditures should be measured by the real necessities and the proper needs of the government. We should cut our garment so as to fit the person to be clothed. If he be a giant, we must provide cloth sufficient for a fitting garment."

The above quotation is from Balch's *Life of Garfield*, pp. 314, 315.

This wisdom from Garfield should apply to the expansive work of the Church. We must cut the garment to fit the giant. We must enlarge the place of our tent.

Annual Report of the Harbor Missionary.

Looking backward over the work of the past year at Ellis Island, your harbor-missionary feels first of all constrained to give thanks to our heavenly father for his continued help and the strength supplied for ardent need. The difficulties, trials and hardships, under which missionaries at the Island have to labor, are many, especially so under the present administration, which seems not particularly in sympathy with immigration in general and with efforts to assist immigrants in particular. We have to be on our guard continually, so as not to interfere with the numberless restrictions, rules and regulations, which are put in the way of those, who by nature of their calling are interested in the foreigners and feel called upon to help them. Thus it seems a matter of gratification, that your missionary has never had a clash with the authorities, but apparently enjoys their confidence and esteem.

Whilst fully coinciding with the contention of the Government, that the time for unrestricted immigration has passed, that this country has no use for the halt, the maimed, the blind, for the criminals and paupers of Europe, nevertheless we cannot help sympathizing with the

many innocent victims of an all too strict interpretation of the law. When, for instance a young man, able-bodied and of good moral character, but without funds, begs our assistance because he is excluded as likely to become a public charge—we cannot help appealing his case. When an old couple, who have worked hard all their lives and are now infirm, come to this country, to end their days in peace among their children, we feel constrained to assist them. When a large family arrives, provided with plentiful means of subsistence, but one member, usually a child, does not come up to the physical requirements, we believe it our Christian duty, to appeal from the decision of the Board, which intends to separate the family and debar the innocent child from entrance to this country.

In the thousands of cases, which came to my notice, there was abundant opportunity to lend a helping hand in the name of Christ, to proclaim the Gospel of salvation, and to solve some of the practical problems of every-day Christianity, required by the teaching and spirit of the Master.—I have been at Ellis Island day in and day out, with very few exceptions, when perhaps the composition of our paper, or other urgent work necessitated my absence. The stricter enforcement of the laws means of course, that our work has been doubled, that more tears have been shed, more hopes crushed, more ambitions shattered on the part of the arriving aliens. On the other hand, I also have much cause to thank God for the success, which has attended efforts to save worthy people from distress and deportation. In making the daily rounds through the various detention rooms, I have investigated the cases of immigrants carefully, and whenever people could be helped by an appeal or otherwise, this was done. I have written many a letter or telegram, and sent hundreds of our printed postal cards, informing friends in this country of the plight of their relatives at Ellis Island; thus bringing the needed financial or personal assistance. A number of people were discharged to me and positions found for them, discharged families were sent on

to destination. I have frequently given small sums of money to immigrants for daily comforts or extra food for convalescing children, or when about to be deported penniless. I have given the Word of God in their hands, and it proved a great comfort to some, a source of astonishment to others, who had never seen it before. We are indebted to our Publishing Houses for the usual contributions of church-literature and to several friends for boxes of books and reading matter for young and old. Also the Woman's Missionary Societies of the Church have not forgotten us, and we are truly grateful for the many barrels of good wearing apparel received. In first supplying these bodily needs, we frequently find an opening to the hearts of distracted strangers, gain their confidence, can advise them and finally direct them to our pastors and churches at the point of destination, which is one of the main objects of our mission. Friends of our cause have again contributed to our benevolent fund, so that we have not lacked pecuniary support. We have advised many members of the Church and others by correspondence in matters pertaining to immigration or personal affairs; travellers to and from Europe have claimed a great share of our time, but we think it time well spent. We have spoken for our cause and preached, when called upon.—May the Lord grant for the future the necessary wisdom, tact and power from on high, to pursue this important branch of the work for His kingdom.

Permit me, dear brethren of the Rev. Board, to close with sincere thanks for all kindness and interest shown in the past, particularly at the time of our sorrow; and with the prayer, that the Head of the Church may abundantly bless your endeavors to prosecute His work and to uplift His kingdom through our own beloved Reformed Church.

Respectfully submitted,

PAUL H. LAND,

Harbormissionary, Ellis Island,
New York.

An Interesting Letter From the Pacific Coast.

LOS ANGELES, Cal., July 5, 1911.

Dear Friends of THE OUTLOOK OF MISSIONS:

I am nearly 3,000 miles from home. While sympathizing with you in the vain effort to keep cool during the hot wave, I am enjoying the Pacific Ocean breezes and hunting—"the covers" at night, a very consoling fact for you. This is called the "Garden Spot of the World," especially Pasadena. While I try to disengage my thoughts from ocean breezes, mountain peaks, fragrant flowers and juicy fruits, I desire to tell you something of our only Reformed Church west of Denver—the Japanese Mission at San Francisco, in charge of my esteemed friend and classmate, Rev. J. Mori.

The Japanese are an interesting people. One may study them in books, but to see them, even in an adopted land, is a far different matter. Accepting the invitation to visit my Japanese classmate during the thirteenth International Sunday School Convention at San Francisco, I left Cincinnati June 12th, with a three-fold purpose: see the Great West, attend the Convention and, most of all, study our Japanese Mission. As a close friend of Mr. Mori I knew his ambition, and as he looked forward last summer to going to his brethren out upon the Pacific Coast, spiritually homeless as they were, one could see that with Paul he could truly say: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved."

Our World Evangel Party—W. E. P.—left Chicago June 12, 10.30 P. M., in charge of Mr. F. W. Barton, publisher, of Cleveland. After seven days of rolling prairie, steep mountain peaks and rushing cascades, Great Salt Lake and the Nevada Desert, together with the most pleasant friendships created in our big family of eight special cars, and the social and spiritual uplift in song and conversation, we arrived in San Francisco on the morning of the 19th. For some of us this was the first view of the mighty Pacific, that is destined to be the

future field of action of both Orient and Occident.

Of course, Mr. Mori was at the ferry building to meet me. What fond memories were awakened in that handclasp. How in that brief moment we lived over the days of yore, though separated only a few months. Mr. Mori met several of the "W. E. P.'s," some of whom became dear to him in the few days that followed. At our Ohio headquarters, Hotel Cadillac, we discussed a plan that has brought joy to many hearts and bound us nearer to the Japanese. Mr. Mori desired to meet all the Reformed delegates of the W. E. P., especially the singers. Alas, there were only three—Rev. J. W. Belser, Cleveland; Mr. Samuel Fauser, Bucyrus, Ohio, and the writer—and we rather hesitated to try our voices on the Japanese. But I knew some people who could sing, and so in the start we broke down denominational barriers—if any existed among the "W. E. P.'s"—and arranged a party to visit his mission. But a difficulty arose. Monday night, that night was the only one open, for soon the Convention would claim our attention. However, the same night San Francisco had planned an unusual musical treat for the delegates—a chorus of 1,000 voices at the Coliseum, and three of the best singers they could get. Which should we give up? One of the young ladies settled it. "We can attend concerts at home; this is the opportunity of a lifetime." So with Mr. Mori as guide, seventeen delegates, who came from New York, Ohio and Indiana, and represented seven denominations—Baptist (the majority), Evangelical, Episcopal, Methodist, Lutheran, United Brethren and three Reformed—started for 1619 Gaguna street, our only Reformed Church west of Denver. We forgot that mighty chorus and three talented soloists that were destined to stir San Francisco as no music had ever done, forgot that some of us had never even heard of Mr. Mori and his Japanese Mission, forgot that we represented different churches, forgot all save that our hearts beat as one for our new friend and his devoted people so many days' journey from their distant home across the Pacific. Yes,

and we did forget all else when we arrived at the Mission and those Japanese came to greet us and welcome us home. Why, you could not help feeling at home, they were so kind and courteous. What cared we that they were of a different race, color, language and custom? They were our hosts and friends.

Mr. Mori took us up to the reception room, and we felt more at home, especially when we saw the piano. From there we went up to the third story to his study, which is just like that of any other busy pastor's. However, not every pastor can look with such fond memory upon the pictures—you have all seen them in *THE OUTLOOK*—that represent his recent trials and accomplishments. Two more will become dear to him, and you, too, dear reader, may study them, for few such are taken. Next we went to the chapel and the little primary room at the rear. How those Japanese can sing. Then we sang, the children sang for us, and then we all sang. At this juncture the "camera man" arrived and we all hastened out like so many school children, though one of us was past eighty, to "get taken." I scarcely know who was most excited, the children of the street who gathered, our Japanese friends, ourselves or the Japanese photographer, donned in spectacles and Prince Albert.

With your permission, let us study that picture. It represents two races, two nationalities, three American states (and I do not know how many Japanese), seven denominations—not to mention the "bride and groom"—and the baby, whom all noticed. By a strange coincidence had Miss Beulah Smyth, Baltimore office secretary of the Maryland Sunday School Association, not been unavoidably detained, there would have been an equal number of the two races—eighteen of each and thirty-six in all. As it is, the Japanese are "one ahead," and we Americans thought they were all evening. It was the Baby that did it—and that baby comes from a Christian home. We are standing in front of what is both home and church to my classmate and some of his people who live there. That open chapel door, my friends, leads you into the only Re-

formed Church (except the noble work of our German brethren) west of Denver, Colorado, and some would have closed even this. That open door represents not only our only church in the great progressive West, but also the only church home of our Japanese brethren on the whole American Continent. Is it any wonder they guard that open door with jealous care, that they welcome others so graciously and are praying so earnestly and working so zealously for a church building that shall adequately represent the Reformed Japanese not only in San Francisco, "the Paris of America," but in America as well? Is it any marvel that they are anxious for the 6,000 Japanese, mostly young men far from home, to know Jesus Christ in this city with its teeming thousands of active, struggling humanity amid pleasures, wealth and sinful desires? But to continue. That stairway leads to the main part of the house. At the foot we recognize the devoted pastor, Mr. Mori. To his left is Rev. Belsler, of Cleveland, and in front of him is the Japanese we remember as the "groom." He is the happiest man in the world, and why not? Most of the congregation and visitors are young, unmarried Japanese men alone in this great city of innumerable temptations and attractions. What an opportunity for this man and his Christian wife in their Christian home to create a desire in the hearts of these young men for Christian wives and homes that shall honor Jesus Christ! The young lady at his side is not his bride (she is somewhere in the picture, but you wouldn't expect a bachelor preacher to know her, would you?), but a recent arrival, Miss Sachio Dendow, Tokyo, Japan. Not to discredit any, but she seems to be Mr. Mori's right hand. She is choir leader, organist, primary teacher—I wish you could see her class! It is worth a trip across the continent to look into their earnest, child faces—chaperon, mistress of ceremonies, leader of street meetings, and above all a modest, consecrated young Christian, longing to serve her Master whenever she can. Her clear voice in song and testimony drew us to her, and the young ladies welcomed her

as a sister. The aged Japanese lady by the chapel door is "grandma" to all. She was so happy she laughed and cried and thanked God for sending so many kind friends across the continent to visit them. One more Japanese face demands attention, though all deserve mention. Do not forget to look at the Baby! Men and women, Japanese and American, centred our attention upon it. We were fearful lest it (I forget whether it is John or Mary) should spoil the picture. How about it?

And now suppose we introduce a few of "our party." The baby's guardian, pro tem., is Miss Elizabeth Frau, evangelical, Portsmouth, Ohio. She is our soloist, and the Japanese will not soon forget her sweet message of song. On her right is Miss Clara Loomis, Baptist, Utica, N. Y. She is a personal friend of Dr. Duncan, founder of the Home Department of Sunday Schools, and assisted with the *Daily Bulletin* published on the World Evangel Train from Chicago. Just behind is our pianist, Miss Agnes Shepard, Baptist, Norwood, Ohio, a primary superintendent with 125 children and eleven assistant teachers. To the left of the writer and the big banner (one of two, in the historic Reformed colors, used in street meetings) is Mr. Samuel Fauser, Reformed, Bucyrus, Ohio. He has promised Miss Weidner to build a chapel in Japan and will assist Mr. Mori in due time. Others might do even better. The elderly gentleman to the right is Hon. B. J. Loomis, Baptist, Columbus, Ohio. He is the "grand old man" of the W. E. P. and our crowd. He is dear to us all as well as to the Baptists for his poems, a few of which he wrote on our train. He counted this one of the great privileges of his eighty odd years, and yet he has attended all the great World Sunday School Conventions and many of the International. Now, not to mention the others, Japanese and American, is that not an interesting picture for Reformed people to study? So few Reformed there, but all are deeply interested in Mr. Mori and his work. Are you?

But the other picture is equally interesting. We returned to the reception room for music. There were strange

sounds and mysterious whisperings behind closed doors, and peculiarly tempting odors from the next room. Soon the door opened and lo! the mystery is explained. We saw what you see in the second picture. Note the Reformed colors above the lights, but do not look at that table—it might make you hungry. See the individual trays of lacquer, containing various Japanese dishes. Yes, it was all Japanese, even the chop sticks. Is that not enough for a man to say about a dinner? And such a dinner. Talk of your university and society banquets! Well, we had Japanese soup, Japanese rice, fruits, fish, tea, cake, etc.—mostly "etc."—but it was so good—and then finished with ripe, juicy California oranges, ice cream and cake, until we did not know whether we were in Japan or America, but we knew we were among friends who stood behind us and saw that we lacked in no good thing. It was too good to be true. Word was passed to our master of ceremonies, and soon Rev. Belser had the hat going to help with that new church Mr. Mori is praying so earnestly and working so faithfully to dedicate in 1915 during the Panama Exposition. Listen to this problem: If seventeen people representing seven denominations (three Reformed members), most of whom never even saw or heard of Mr. Mori, can at a friendship gathering raise \$11.50 for that new Reformed church, how much ought 300,000 well informed Reformed people do for these Japanese at a time set for that purpose in their own individual churches? And that is not all. We knew we had not done much, so voluntarily some of our Baptist, Episcopal, Evangelical and other friends are going to raise an offering for a new Japanese Reformed church on their return home. There, now, Mr. Mori, the cat is out, but this may be done before you read this, but you know they are your true friends, even if they are not Reformed people. Shall we, my Reformed friends, let these who have their own church duties and opportunities, excel in helping your brother, and we, his spiritual kin, stand idly by? Here is our opportunity as never before. Do it now!

A series of prayers followed, and then

we sang "Blest Be the Tie," and as we came to the words, "When we asunder part," there was no "inward pain," for joining hands, Japanese and Americans, formed a friendship ring that bound us as one and the memory of that hour not even death shall snatch away, but the silent prayer went up that we, indeed, "meet in heaven," if not on earth, again. It was a precious hour and eyes were wet.

The supper was ended, but not our pleasure. With Miss Shepard again at the piano, Miss Pfau drew Japanese and Americans nearer to each other in song. "Do You Know the World is Dying for a Little Bit of Love?" "Count Your Blessings" followed. Surely they were many, and that friendship gathering easily and unconsciously turned to a prayer meeting. Oh, how I wish you could have been there. To hear the earnest testimony of those consecrated Japanese was to make Christ nearer to us all. But that plea of their pastor in recounting his recent struggles to start this most strategic work! How he came and saw their needs. How they prayed, but American prejudice shut them out of a place to worship—they were Japanese. True, the good people of the English Congregational Church offered their building once a week, but that was not enough for these spiritually homesick people. So he told how each night, with banner and drum, amid cold, rain or fair weather, they held a street meeting in Salvation Army style. How, at last, in answer to their prayers, they secured the building you see in the picture. Then, the joy of those five—his first fruits. He forgot some of us had never known him, forgot that they represented other churches, forgot that his message might sink into hearts that would soon be miles away with their own peculiar problems—he forgot all, except the dire need of his people and the thousands, thousands on the Pacific Coast who are drifting, drifting. God alone knows where. Could we do more than listen in rapt attention and admire his earnest, modest, Christlike spirit? All were impressed with his faith in God, his indomitable will to accomplish great things for the Master who led

him out of darkness—even of “Buddha, the Light of Asia,” into the light—the Light of the World—through the blood of the Lamb, to the true worship of the living God.

And then as I think of those Japanese testifying one after another, is it any wonder we sang, “Jesus Shall Reign” and then start “The Glory Song?” To add a little variety one of the Japanese played the violin, and this with other numbers rendered during the evening was his first public appearance. Mr. Mori told of Roosevelt’s visit and message to the young men, and then reluctantly of his own conversion. We sang, we talked, we laughed and cried together—we could not help it—and how precious the moment when some one started “Nearer, My God, to Thee.” The Japanese still kept coming in, although the hour was late. Finally, “The Light of the World is Jesus,” and we said good night in “God Be With You Till We Meet Again.” A prayer for God’s blessing upon these devoted Japanese and us all, and we went home. Reluctant was the parting, for in this small interdenominational gathering, to most of us good-bye meant “farewell on earth.”

No one regretted that visit. We forgot that great concert, but the next morning made others who went wish, in spite of its greatness, that they had been with us. And so closed one of the most eventful nights some of us had ever enjoyed.

Although my story is long, how can I pass over Sunday, June 25th? Rev. Mori had asked me to preach for him in the afternoon, and as I remembered his kindness to some of us even after that memorable night, how could one refuse? Our soloist and pianist as well as myself arrived too late for Sunday School, much to our regret. Mr. Fauser had already spoken and they were waiting for the sweet singer. Miss Pfau sang “Oh, How You Love Him When You Know Him,” and those Japanese listened, for they understood and had experienced that. The offering was \$6.30. Not so bad for poor, hard-working people, less than half of whom are Christian—and the ever present penny was taking a vacation, for this was a Japanese church. Don’t talk of

that sermon, with its frequent interruptions for interpretation into Japanese. It was a first attempt. The people were so attentive and lent a thrill of inspiration. Miss Pfau again sang “His Eye is On the Sparrow,” and with prayer the afternoon session was over at a late hour.

But we had been invited to tea and to stay and hear Dr. R. W. Miller, of Philadelphia, in the evening, Mr. Fauser left, but we three stayed and sang until Dr. Miller came—when we were not talking to Rev. Tsuchida, just from his seminary studies in the East and on his way to Japan. He sailed Thursday. Dr. Miller came, and as we saw that Japanese evening meal we thought the Japanese were still “one ahead.” Yes, this meal was Japanese, too, and just as good. Ask Dr. Miller how he likes chopsticks—a new kind of “chops.” Of course, we had knives and forks later.

Shortly after supper we heard the drum and the clear musical voice of Miss Sachio Dendow, and we knew the street meeting that precedes every Sunday evening service was beginning. I wish I could picture that street meeting. There was Mr. Mori, Miss Dendow, the “groom;” there floated the big banner, and here was heard the roll of the drum and cymbal; there was the little group of Japanese workers, and on the sidewalk the young men, passing, began to form in groups. The crowd grew larger. The little band of workers sang, they prayed, and oh! how I wish you could have heard those earnest Japanese testimonies. How they told of the Christ who saved them and plead with their brothers to accept Jesus. As it was very cold, and our coats were at the hotel, we went into the chapel. I wish our faithful Field Secretary, Miss Cogan, and the self-sacrificing W. M. S. that have done so much for Mr. Mori could have been there and seen those young men, long before service, some of them for the first time, file slowly into that little chapel. Then the workers came in for the evening service. The young men filled the chairs, more were brought in; they filled those, they sat on the steps of the inner stairway up to the landing and then stood

around the side walls and some in the doorway. Miss Pfau sang twice, Rev. Tsuchida spoke and then after the evening offering of over \$9—\$13 is not so bad for two services when so few are Christian—Dr. Miller gave the address. How those men listened, for most understood a little English. Three men so interested me in watching them that I almost forgot Dr. Miller's message. One of them is a faithful Christian, another a visitor—he had a package that he had just purchased. I think he was there for the first, and he barely looked up except once during the second solo). What shall I say of the third, under instruction and awaiting baptism? How he testified on the street! Mr. Mori has recently rescued him from the drink hall, gambling hell and worse; but now, like others, he is hungering for the all sufficient Bread of Life. And what of the moment, when, as Mr. Mori interpreted Dr. Miller's splendid address, that they all cheered, he asked in his characteristic way for all who wanted to study the Bible and learn about Jesus to stand up? Friends, if you have done anything for Mr. Mori you were fully paid in what we saw. Less than one-fourth of the 120 or so present are Christian—every man instantly stood. What an opportunity! Is it any wonder after song and benediction that we longed to stay? This time we knew it would be good-bye for a long while, but we each silently prayed, after this taste of missionary zeal, that we might do more for the Master who has done His all for us.

In a few weeks I shall return to my work at Greenville, Ohio. I shall have many pleasant memories of my first Western trip. I shall think often of the broad prairies and ascend in thought the steep, lofty mountains and listen to the music of the mountain streams. With others I shall think of California, her scenery, her flowers and fruits, her people. We shall not soon forget the International Convention and those we met. From the Statue of Liberty westward to the Golden Gate, from beyond the Lakes and Canadian Rockies down to Cuba—all we shall hold in association dear. What an inspiration! Then as I yet in

fancy hear the breakers roar on the broad Pacific shore, my mind lingers on the outgoing tide—out, out, until I see them break on yon distant shore of China and Japan. Distant, ah no! For as I again am held by the charm of the majestic tide rolls in and I think of the ships that come from the Orient and the people from Little Japan who are my friends out on the Pacific Coast. Then I forget all else but them, and these I cannot forget. Here is a devoted pastor who has found his ideal of greatness not in future service as statesman of the Sunrise Kingdom; but in present obedience as humble minister to the King of Kings in the Kingdom of God. Here is a people who are loyal to our Church and are longing for a better and more commodious house of worship. Here are men who are ready to sacrifice their all for the Master. Think of the man who gave \$25, his whole month's wages; think of the man who makes the round trip of forty-four miles every Sunday; think of that devoted Japanese farmer whose life more than his precepts has led three men to be anxious for prayer—oh, think of that converted gambler, and the thousands still in the toils of the Paris of America; think of those who gather each night for Bible study; think of that modest little chapel, our only open door west of the Colorado Rockies; think of those friends of sister churches so intensely interested in our Reformed Japanese—then think of yourselves, your opportunities, your ambitions, your home, your Church, your God, our Father and the Father of our Japanese brethren. Yes, think of our only church in the Great West. May they have your prayers, your interest, and may God bless us all in aiding the needy at so opportune time.

Your Brother in Christ,
D. EMERSON TOBIAS.

The source of the power of any spiritual movement is God, and the energies of God are released in answer to prayer.

—JOHN R. MOTT, D. D.

"He only sees who is happy in the seeing,
He only hears in the gladness of belief."

FOREIGN MISSIONS

Editor, REV. ALLEN R. BARTHOLOMEW, D. D., *Secretary.*



AFTER MORNING PRAYERS AT SHENCHOW, CHINA.

A New Era in an Old Church.

The First Church, Easton, Pa., Rev. Paul Seibert Leinbach, pastor, will begin the support of the Rev. William E. Hoy, D. D., of our China Mission, on September 1, 1911. The missionary Committee of the congregation have issued a four-paged leaflet entitled "A Blessed Opportunity," and we wish this could find its way into the hands of every local Missionary Committee. This effort is purely a voluntary movement, and its assured speedy accomplishment is an honor to one of our most devoted missionaries as well as a blessed opportunity to an old historic congregation—always an example of unselfish and devoted interest in every good cause. A new era has arisen in our Church. Men have caught the vision of the whole world, and the contagion of the support of its own missionary is now at work in many congregations. What a blessing for a people to have a pastor at home and on the other side! This new era in the old historic First Church will begin on September 1, 1911. "It is God's work, not ours."

We Can. Will We?

The Church of Jesus Christ is on the eve of a great conquest. That the people have the adequate resources in power, in men, and in money for magnificent mis-

sionary operations, is an open secret. That our own Church is in the dawning of a brighter day in the work of Foreign Missions is evident from the records of the past three years.

Why did the Board of Foreign Missions ask big things of the General Synod?

First. Because the present needs exist, and must be met.

Second. Because our people have the ability and, we believe, the willingness, if properly informed, to do greater things.

ACTUAL PRESENT NEEDS FOR 1911.

1. To provide for the current expenses of the Japan and China Missions and Home Administration, we need.....\$113,150
 2. For the payment of the debt..\$90,500
 3. For the immediate needs of the Japan Mission.....\$115,000
 4. For the immediate needs of the China Mission.....\$45,400
 5. For the deficit which will most likely occur during 1911, since the new apportionment will not become operative until 1912.\$20,000
- Total.....\$384,050

Allowing \$125,000 for the annual expenses of our Foreign Mission Work during the years 1912 and 1913, it will be necessary to add to the above amount at least.....\$250,000

Which the Board should receive in order to avoid a future heavy debt. Total amount required for the next triennium. . . \$634,050

In the light of past experience, and with the knowledge of the present needs of the fields, not to speak of an aggressive movement towards the realization of our aim as a denomination, namely, *the evangelization of ten millions and the raising of one million dollars per annum*, we will need at least two hundred and fifty thousand dollars annually for the years 1911-1914.

We can raise it. Will we do it? We will, because we can. We can, because we will. Therefore we can, and we will.

Japan Becoming Christian.

That Christianity is yet to triumph in Japan is the conviction of all engaged in the work and who are cognizant of the facts. In an article by Rev. S. Heaslett on the subject "Will Japan become a Christian Nation?" the author says:

1. The Japanese people have a real and definite desire reaching out toward a better day and state of things.

2. The Minister of Education has issued several edicts dealing with the problem of student immorality and suggesting various remedies. Lately the Osaka city authorities decided to remove the site of one of the licensed quarters, destroyed in the recent fire, to the outside of the city. This was a concession to public opinion, the result of an agitation started by Osaka Christians supported by leading city men.

3. Many Japanese look on Jesus Christ as their ideal. The Sermon on the Mount compels their admiration and assent. A professor of the Tokyo University recently computed the number of those who took Jesus as their model as one million. While it would be wrong to say "post hoc ergo propter hoc" about all the awakening of public opinion and enlightenment of ideas since Christianity was brought to the Japanese, we know that, directly and indirectly, a Christian public opinion on all great questions is being slowly evolved.

4. The doctrinal danger is a matter for

grave thought and prayer, and careful teaching on the part of all authorized teachers in the various bodies. But it is good to know that the majority of missionaries and Japanese pastors and catechists are sound in their teaching, and their quiet and persistent work must tell in the future, even though it be not heard so much of just now.

5. Lastly, there is to be kept in mind the inherent power of Christianity to move and compel men. Again and again have we seen men and women who actually began with prejudice and feelings hostile to Christianity, moved to wonder on a nearer acquaintance with it, and finally compelled to acquiesce in its truth and to acknowledge its lordship over their lives, to believe and be baptized. And therein lies the real secret of our optimism about Japan; and from this springs our belief that the present current just now moving across the soul of Japan will one day become a river to carry the nation on its life-giving bosom.

The North Japan College.

There is no institution in the Reformed Church with such an interesting history as the North Japan College. At first its name was the Sendai Training School. The founders were Rev. M. Oshikawa and Rev. W. E. Hoy. The object of the school was to prepare young men for the holy ministry. Faith and works were the two pillars upon which these two men began this school of the prophets. An old house in a lonely part of the city, with the young missionary and six poorly clad boys, that is the picture of the school during the first year.

Then came forward the poor Japanese widow, with her twelve pieces of silver, "an all-that-she-had" offering for the Training School. She had kept this money in case of sickness or death. This very fact invested the gift with a sacred character, and it is reverently spoken of to this day, and it will continue to be so as long as the institution exists. Much has been written about this "poor" widow, but it is doubtful whether a happier soul lives in Sendai to-day than old Mrs. Kami. That sacrifice was inspired

by the spirit of Jesus, and He it is who has kept her in perfect peace all these years. How glad she must have been on the day of the Anniversary Service to see what her gift had wrought in that city! Little do we know how much we contribute to the cause of Christ by even our small gifts. The gift without the giver is always bare, empty and unblest, but where the soul prompts the donation to the work of missions, there the Lord is at hand to bless.

And what thoughts come to the minds of the brethren Oshikawa and Hoy as they look back over the years when they had charge of the school! The President, Dr. D. B. Schmeder, writes: "The work of the school during the first quarter century has gone forward amid many difficulties. The wonderful leadership of Rev. M. Oshikawa, one of the founders and the first President, and the marvelous self-sacrificing zeal of Rev. William E. Hoy, the other founder, will always remain as an inspiring heritage to the school. Those were heroic days that reflect luster upon the missionary history of the Reformed Church."

From a small Training School the institution has now grown to a large, influential college and theological seminary. The graduates that have gone into many places and into many lands are the best praise for the school. There are two hundred and sixty-three graduates from the different departments. Of this number fifty-nine are theological graduates, thirty-six are teachers, seventy-two are students in Higher Professional Schools, fifty-one are in business, and the rest are in various other callings. Most of our evangelists have received their training in the North Japan College. There is no doubt but that the establishing and equipping of this institution has been one of the wisest features of the foreign missionary policy of the Reformed Church.

The school has a permanent mission to fulfill in Japan. The Christian Church in Japan needs now, and will need more and more, a certain number of strong institutions of learning to furnish brain and heart. North Japan College has an ideal situation, a central position in the Tohoku. It is not a mere dream that this school is destined some day to become the

central, dominating, spiritual influence in North Japan. That is its definite mission and duty. The city in which it is located, the situation of the buildings, the kind of equipment, the large student body, and the able corps of teachers, everything is favorable to its greater future influence. What the Reformed Church needs to do now is to stand by it, strengthen the hands of the teachers, encourage the Board of Directors, and in every way testify of its deep interest in the continued welfare of North Japan College. The day may not be far distant when the people of Japan will thirst for what this Christian institution can give in the way of faith and higher ideals. Let us be ready to satisfy it.



REV. KUMAJI TSUCHIDA, JAPAN.

The new Moderator of the General Assembly of the Presbyterian Church is not only a live wire in the Evangelistic work at home, but he plainly tells the evil effects of a Church without an expansive spirit. This is what he says:

"Some people say, 'Why would you engage in world-wide evangelism when we need quickening at home?' That argument, my friends, cuts the nerve of the foreign missionary movement. And when our foreign missions decline we shall have no religion at home, because the Church which has no outreach will have no vitality within."



JAPANESE NATIONAL CHRISTIAN ENDEAVOR CONVENTION, AT SENDAI, JAPAN.

(By Courtesy of The Christian Missionary.)

With Endeavorers in Japan.

The National Christian Endeavor Convention of Japan was held in Sendai April 6-9, 1910, in the Nibancho Church, during the visit of Dr. and Mrs. Bartholomew. Delegates were present from Tokyo, Osaka, Kyoto, Hokkaido, and many other places. Fully one hundred delegates were in attendance. The photograph was taken in front of the Nibancho Church. Mr. Sawaya, Secretary, gave an interesting report about the work among the young people in Japan. There are 130 local societies with a membership of about 3,000.

Dr. Bartholomew spoke on "America and Christian Endeavor." He said, it was one of the pleasant surprises of his stay in Sendai to receive the kind invitation to speak at the Convention. He dwelt on the rise and progress of this great movement among the young people in America. "Such has been the growth of Christian Endeavor in all lands that no nation is without its organization. Japan was

one of the first nations, outside of America, to see the benefit of this work among the young. You have made commendable progress during the past eighteen years, but I am sure I voice your own conviction when I say that there is still room for great improvement. I fear in some parts of my own state the original purpose of the Society is being lost sight of. There are Endeavorers who are in the society for only a social good time. They prefer a lunch or an outing to real practical Christian work. I need not tell you that where the spiritual element is lacking, the society will soon wane and die. The aim of Christian Endeavor is to develop an interest in spiritual things, to awaken faith and kindle hope and broaden charity. It is to grow more like Christ." The speaker then dwelt on the influence of Christians in the world, and how to develop it in the personal life. By living the noblest and best, each one will be and do all that the name we bear implies—Christian Endeavorer.

College Girls at Silver Bay.

GRACE BARTHOLOMEW.

From June twentieth to the thirtieth there was held the Student's Conference at Silver Bay, on Lake George, in New York. It may be interesting for those who think missions a thing to be considered only by those elderly ladies of the congregation, on the one evening of the month set aside for "strictly missionary purposes," or by those who save up their cast off clothing for the box to be sent to the missionaries at Christmas time—it may be interesting for them to learn that the college women (not only the men), yes, those very women who some day, "simply waste time and money for four years away from home, are taking an interest in this thing called "missions"; that in five different sections throughout the United States, conferences composed of student women were being held during the month of June.

Perhaps it is natural, if one attended the conference on Lake George, that Silver Bay should be thought the finest and most beautiful place of all. It is indeed inspiring to go with thirty girls from one's own college and meet with fifty girls from Mount Holyoke, as well as from Vassar and Wellesley, and several hundred girls from smaller schools and colleges. It is enough merely to be with such people, but when, for every day, for ten days, all these girls meet

for Bible and Mission Study, every girl realizes as she has never done before the vast work that is left undone in the world and the great responsibility that rests upon her for the future. For it is there in the beautiful lives of the people and in the beauties of the Lake, the mountains and the sky, that one gets a vision of the true Christ, it is there that one finds it easy to look up into his face and say, "Lord, I am not my own, I belong to Thee, I will do what will please Thee."

After the Study Classes in the morning, there was a meeting in which informal talks were given by Student Volunteers, Y. W. C. A. workers and others. At the evening platform meetings, sermons were delivered by such men as Secretary Robert E. Speer, Dr. Fosdick of Montclair, N. J., and President Marion Burton of Smith College. In the afternoons, the hour from two to three, was set aside for rest. There was a system of Self Government; each girl was on her honor to observe the afternoon and evening quiet hours, a thing not always easy, when four lively girls are occupying the same room.

The latter part of the afternoons was spent in recreation, and thus for several hours each day the colleges became rivals in Swimming, Rowing, Tennis and Basket Ball. One afternoon was set apart for "College Day," when each delegation produced a "stunt." The picture below, shows the stunt of the Japanese



JAPANESE GIRLS AT SILVER BAY CONFERENCE. 1911.

girls. When the curtains were pulled aside, the girls were represented as being in a boat, and on the waters that were painted beneath was written "Peace." Besides the Japanese, there were Indian and Chinese girls at the Conference. Altogether the Christian foreign students made a wonderful impression.

During the whole conference, however, one thought kept coming into my mind, again and again, to make me feel uncomfortable—namely the fact that we as a Reformed Church had no representation. At the Conference were women from the various Boards, with whom the girls might speak concerning the work that their denomination is doing. The few girls from our Church had no one to whom they could go; but the ladies of the Dutch Reformed Church were kind enough to ask them to join in their denominational rally. In the interdenominational reports there was never any mention made of our Church or of our Woman's Missionary Society. Why? It cannot be because we are so small, as there were missionary societies represented, not nearly so large as ours. Indeed, by some people we were not even known to exist. How many of us have ever told that we belong to the Reformed Church and have had the question asked "Reformed what?" We, perhaps, in our embarrassment, assign it to their ignorance, but is that truly the reason? Why do we stand apart from the other denominations and not make ourselves known? Everyone knows that it is through the cooperation of the denominations that the world will eventually be won for Christ. Why do we, then, keep out of it? Is it because we know enough, and are evangelizing our portion of the world, in the most satisfactory way? Then let us graciously share this knowledge that others may benefit by it. Is it because we are afraid that we are doing too little and are afraid to let others find it out?

We have a mission in Japan and in China to be proud of. Let us give the other denominations a chance to see what we are doing! Let us uphold our Church and let our "Reformed" light shine

forth! Let us endeavor to make others know that we, too, are trying to evangelize the world for Christ, we of a denomination called "The Reformed Church in the United States."

If it is a blessing to give money to the cause of Christ, then it pays to read missionary publications. And if it pays to read about the work of missions, then it must pay to publish a missionary magazine. One man's legacy of over a million dollars is traceable directly to his reading a missionary magazine. Another man, after reading a book on foreign missions, gave \$2,500,000. Won't you read more about the good works of the missionaries?

Do you know about the Men's Missionary Conference at Mt. Gretna, Pa., August 29th to September 3d, 1911? Have you sent in your registration blank to Dr. William E. Lampe, Chairman, Fifteenth and Race streets, Philadelphia? By all means attend as a delegate. It will be the best school of mission methods held this summer.

Wanted—A Sense of Proportion.

So long as the evangelization of the world is reckoned as one of a hundred objects of "charity"; so long as the provision of additional churches and ministers for a population already having thousands of them is counted more important than the preaching of Christ to millions who never heard of Him; so long as the missionary society, with a thousand or more agents of all kinds, with hundreds of schools, and with hospitals and dispensaries in many lands, is put, in regard to subscription, on a level with the one local school or hospital; so long as church decoration and church music absorb funds for which missions languish in vain; so long as the minister requires a "deputation" to teach his congregation what he ought to teach them himself, so long will the leadership appealed for in this book be conspicuous by its absence.—*Eugene Stock, in preface to "The Home Ministry," as quoted in The Foreign Field.*



TABLE DECORATIONS IN REV. REIMERT'S HOME
AT WELCOME DINNER TO DR. AND MRS.
BARTHOLOMEW.

The Larger Thought.

The present stage of world-evangelism demands of us a larger view of the whole question than we have been in the habit of giving it. Henceforth we must think in world-terms, even as God has always thought. See the following few quotations from the Bible:

"Let (man) have dominion over THE EARTH."

An early prophecy: "As truly as I live ALL THE EARTH shall be filled with the glory of Jehovah."

The Psalmist thought in world-terms, as witness these expressions: "All the ends of THE EARTH shall turn unto Jehovah." "Sing unto Jehovah, ALL THE EARTH."

The devil thought in world-terms also: "He showeth him all the kingdom of THE WORLD."

John says: "The WHOLE WORLD lieth in the wicked one," and "Satan deceiveth the WHOLE WORLD."

John the Baptist introduces Christ as "the Lamb of God that taketh away the sin of THE WORLD."

Christ the Saviour of THE WORLD.

He giveth life unto THE WORLD.

I am the light of THE WORLD.

I came to save THE WORLD.

That THE WORLD through Him might be saved.

Thy will be done ON EARTH.

God so loved THE WORLD.

Ye are the light of THE WORLD.

The field is THE WORLD.

This gospel shall be preached in the WHOLE WORLD.

Go ye into ALL THE WORLD.

These are only a few of the teachings of the Bible that if rightly accepted compel us to enlarge our vision. Viewing the whole world from God's standpoint will enable us to work more intelligently and with a deeper interest in the special field where our labor is bestowed.

William Carey studied the map of THE WORLD which he kept before him as he worked on his cobbler's bench, but he labored in India. The world situation was ever before him, and his love reached as far as the love of Christ went, and the broader visions stimulated and inspired him so that his work was in reality for the WHOLE WORLD. So will ours be if we see and work aright.—*Friend's Missionary Advocate.*

Missionary Treasuries—What is the Trouble?

Word comes from the missionary societies in America and Great Britain of large deficits in missionary treasuries. The Church Missionary Society of England reports a debt of \$240,000 in spite of efforts to clear the deficiency. The London Missionary Society is \$215,000 behind, and the English Baptist Society is in debt \$50,000. The same condition appears in Scotland and in America. Only a few of the societies have their balance on the right side of the ledger. All this in spite of the great missionary expositions, conferences and movements among men, women and young people.

What is the trouble? It is easier to ask the question than to answer it, but the difficulty seems to us to be three-fold: First, too much emphasis is placed on great movements, on machinery, on secular support for Christian work; and too



TRAVELING CHAIR IN CHINA.

little emphasis is placed on the spirit to move the machinery, on the personal relationship of men and women to the Lord Jesus Christ himself, and on the call of duty and privileges in fulfilling His commission. Too much energy is used also in starting the machinery going, and too little in keeping it up. There may be a worldwind campaign that will catch men up and carry them along like paper. Then the breeze dies down and there is a dead calm. Men are silenced in their opposition to missions, but they are not born again in their relation to Jesus Christ and His work.

Second, too much emphasis is placed on money and too little on the work to be done, and the Lord and His workers who are to do it. Men and women are told how little sacrifice is needed to give two or five cents-a week, large gifts are announced and advertised as evidence of consecration, and standards of giving are set, but the personal responsibility of each disciple to his Master is not made the chief consideration. Some talk and write as though money would convert the world, whereas we know that God without money can do infinitely more than money without God.

Third, as a rule it is the testimony of those who are studying the problem that the chief difficulty lies with the short-sighted policies of the pastors of churches and their official boards. Fears are openly expressed that money given to missions will decrease the home revenues, and that time and workers devoted to world-wide work will take away from those needed for the local church and community.

There may be other causes for deficiencies in enlarged plans of societies, in political disturbances, gifts to more secular causes, and to commercial depression, but we are convinced that the chief cause is the general lowering of spiritual life in many of our churches and cities, in the prevailing laxity of ideas in regard to the necessity of salvation through Christ alone, and in the increase of luxurious and selfish living. We are not pessimistic, but we believe in looking the facts squarely in the face and in putting first things first.—*The Missionary Review of the World*.

A Challenge.

“Is this the time, O Church of Christ, to
 sound
 Retreat? To arm with weapons cheap
 and blunt
 The men and women who have borne
 the brunt
 Of Truth’s fierce strife, and nobly held
 their ground?
 Is this the time to halt, when all around
 Wide horizons meet, new destinies con-
 front,
 Stern duties wait our nation, never wont
 To play the laggard when God’s will
 was found?
 No; rather strengthen stakes and
 lengthen cords,
 Enlarge thy bands and gates, O thou
 elect,
 And to thy kingdom come for such a
 time.
 The earth with all its fullness is the
 Lord’s:
 Great things attempt for Him, great
 things expect,
 Whose love imperial is, Whose power
 sublime.”

Some Things Laymen Believe.

BY A LAYMAN.

God does not count greatness nor devotion to Him by the height of our church steeples, but by our obedience to His commands.

The quickest way to bring to life a dead church is to have it take an interest in missions. The greater the interest, the more alive it will become.

God will hold responsible, in some measure, every church and every individual church member for the evangelization of the world. If this be true, is it not time that we get busy?

The greatest blessing that can come to the life of a child of God is to have a share in the world’s evangelization.

God has provided no other way for the making known of the Gospel in the “regions beyond,” save through His messengers—you and me—and some day we must give account of our stewardship.

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE GENERAL SYNOD.

Editors: MRS. EMMA R. KRAMMES. MRS. REBECCA S. DOTTERER.

A Few Thoughts.

History reveals to us that for one thousand years Christianity was struggling and striving to become the religion of Europe; that the long delay is being used to-day to bring salvation to all mankind and hasten its conversion and that the whole meaning of Christ is to carry Christianity to all the world.

In the nineteenth century the church pursued different methods from the Apostolic church in carrying on missionary activity,—it began to send families. God sends not only men, but women.

The women of the Reformed Church have taken a prominent place in a number of the Women's Foreign Mission Golden Jubilee meetings, held in many of our large cities in 1910-1911.

The enthusiasm of these conventions has been infectious and spread over the country like a great whirlwind. The results were a genuine awakening among not only women—but men—of the needs of the world for the Gospel and brought to the notice of the church at large the union of heart among women and of the extent of their work for foreign missions for the last half century,—and woman's work is just begun.

What can appeal to us more than the missionary nurse? Li Hung Chang said: "If the missionary ever comes to the Chinese heart the physician will open the door."

A Hindu gentleman said: "You Christian women are winning our homes; your Christian physicians are winning our hearts."

The new booklet on "The Miyagi Girls' School," by Miss Weidner, is a mine of facts, it is just out and we hope you will all acquaint yourselves with its contents.

Let us have a care for that hydra-headed monster stalking about in our own land,—one head is the white slave traffic and another is polygamy—and we ask, how can such things be permitted in a Christian land?

What is the vision for us in Japan and China? We must refer you to that excellent "Handbook of Foreign Missions," issued by the Board; there the pressing wants are stated; women are needed as teachers, nurses, Bible women and evangelists and the Reformed Church is looking for consecrated women to fill these places.

In the home work we find hundreds of Japanese on the Pacific Coast and we must not forget the Hungarians and Bohemians that come to our Atlantic shores; and we should ever urge the forming of "Church Building Funds" which are the foundation stones of the whole structure.

We hear the calls of the women in all pagan lands, the poor creatures think they have no souls,—only bodies, of which they are not master.

The Japanese women are still under bondage and in subjection; the Chinese women in inexorable submission in laws of marriage and burden-bearing; the child-wife, the widow and the girls sold in revolting service in the temples of religion, in India, call to us in despair; the women of Islam, 100,000,000 strong, are wailing in sadness. Every third woman in the dark continent is a follower of Mohammed. "The wrongs of Hindu, Chinese and Moslem women are buttressed behind the sanction of religion and are endorsed by the followers of their faith."

(Taken from the President's Report at Canton, Ohio, May 17, 1911. R. S. D.)

THE WORK OF THE WOMAN'S MISSIONARY SOCIETY

A SYMPOSIUM

INTRODUCTION.

MISS BESSIE FRY, Bettsville, O.

"Go teach all nations." Obedience to Christ's command begins by giving Him supreme leadership over our lives; it ends only in sharing His plan to redeem the whole world. We may ask, what is our share in this great work? We are told that in Japan our Reformed Church should hold itself responsible for 3,500,000 souls, and that in China we should also be responsible for the same number. One great hindrance is the ignorance on the part of so many of our members, in regard to our own church work in Home and Foreign Missions. With more intelligence and sympathy their outlook would broaden, and the giving of their means would become a natural and a cheerful necessity. (Know and you will believe. Know and you will pray. Know and you will help.) Statistics show that only one out of every four women and only one out of every eight men have given any amount to foreign missions.

Now, as never before, do we feel impressed that the work of missions is a great work and that if we, as women of the Reformed Church, would do our part toward extending God's Kingdom upon the earth, we must come to a realization of the fact that the call that comes to woman to-day, to reach out and help her degraded sister, is as strong and loud as was the call to the Apostle Paul, from the man of Macedonia.

Dr. Anthony, who lived in the 16th century wrote, "When woman shall rise to the true work of the church, then will the church rise to its true work in the world of saving souls. Woman is undoubtedly a chief cornerstone of the church and of a moral nation, for she is the foundation of social conditions. Where woman is not what she should be, man can never be what God designed him to be. When you have found the moral and social condition of the women of a land, then you may know without

inquiry both the religion and moral conditions of that land."

Christianity is the only religion that has ever elevated woman—or can elevate her. Therefore the need of special work among women of all non-Christian lands. More attention is now paid to the education of girls in heathen countries, and schools are desired where girls may receive a Christian education, because those so educated are found to be superior in morals and ability to those educated without Christian influence. Hence the special work of the Woman's Missionary Society is to educate and Christianize our down trodden sisters in pagan lands.

Every Christian can be a missionary, for a consecrated Christian can not be an idler. We are here as missionaries, everyone of us with a commission and a trust as definite as the one who is sent to heathen lands. It is not necessary to go abroad, or even leave our homes to become missionaries, as the foreign work must receive its support from the home church.

Then let us take courage, let us each day in simple faith ask God to aid us and bless the work we have undertaken in His name. Failure is impossible, if we enter the door which in the providence of God, has been opened.

Mistakes That Will Shipwreck a Missionary Society.

MRS. C. A. KROUT, Tiffin, Ohio.

If an organization of any kind answers the purpose for which it was established, it is said to be a success; if not, it is a failure. This, then, is the standard by which the success of the W. M. S. must be measured.

The primary purpose of organized work among women is, and always has been, "to advance the cause of missions, through study, prayer, consecrated giving and Christian fellowship."

We as women hold no insignificant part in the plan of Evangelization. God has endowed us with minds able to work out problems that will aid in the redemption of the world; He has given us His promise to be around all and in all, and yet if we leave every thing to Providence, and are ourselves indifferent and neglectful of the duty imposed upon us, the plan of redemption must fail.

If the societies represented here this afternoon have done their best in the great work intrusted to them, the work of this classical society has been a success; if we have done one-half our best, then this larger organization is one-half failure, for it can be no stronger than the weakest of its individual societies.

The encouraging reports given here this afternoon, indicate that this classical society is in a vigorous condition, that we are laboring together with zeal, directed by judgment, and while we have fallen short of the aspirations which the W. M. S. O. S. had for us, we have to-day made a record which excels that of any previous year of our history.

But we have met together, not simply to recount our successes. We have come together to prayerfully consider our mistakes, and to devise plans to correct them, and thus be enabled to build larger (each succeeding year) until we become the ideal Woman's Missionary Society.

What is an ideal Missionary Society?

It is one in which the members believe in faith and works in large quantities, and then conscientiously carry out their belief.

In such a society the burdens and responsibilities are borne by the entire membership—not by the officers, nor by a few chosen people.

Everyone has a mind to work. It is often more convenient for the President or the Chairman of a committee to do a certain work herself, than to enlist some one else, but the convenient way is not always the best way, and it certainly is an injustice to the "some one else."

True, in every society there must be an executive committee to lay plans, and in a large measure to carry out those plans, but care should be exercised lest

that committee (does not) resolve itself into a ring.

In any line of business, a particular work, assigned to a particular person, carries with it a particular responsibility, which is sure to awaken an interest in that business.

The same reasoning applies to the Missionary Society—if every member, from the least to the greatest, is given a share in the responsibility of mission work, that responsibility will naturally be accompanied by an awakened interest in missions.

This responsibility need not necessarily mean taking part in the program; the missionary work presents itself in such varying phases, that every member ought to be ready to respond to the phase of work best adapted to her 'peculiar talent.

Give a member the privilege of holding a meeting in her home, and make her responsible at least for getting out a good attendance, she will want to be present at the meetings before, and the meeting after her own, to see whether her's is up to the standard.

Then let our motto be: "Every member something to do." And now that we are all workers, what good things are in store for us as we meet together, month after month?

Are our programs carefully and prayerfully arranged, or are they hit and miss?

Will the members who are to take part be present, or doesn't anybody know?

Has the leader of the devotions read and re-read that beautiful scriptural lesson, until it becomes a part of herself, that she may impart it effectively to others, or does she read it aloud for the first time to the society?

Have the hymns been selected with reference to the topics discussed, and has every one a book, that she may take part in the service of song?

Are the papers and articles read, selected with a view to giving instruction and inspiration, and are they short and to the point?

Does our monthly offering to the Lord find a place in our program as prominent as that of song and prayer?

Do we set aside fifteen minutes or even a half hour at the close of the meeting to promote Christian fellowship, which is the secondary purpose of the W. M. S.?

Do we hold twelve meetings a year, or do we allow the summer months to dissipate the enthusiasm gained during the winter?

Are our meetings held on a fixed day of the month, or simply on some convenient day?

If the regular monthly meeting has not been conscientiously planned, and if the above details have not been thoroughly worked out, the program must be a failure, and herein lies one of the gravest hindrances to successful work.

It is the poorly conducted program that makes the members timid about inviting strangers accompany them to the meeting.

It is the poorly conducted program that gives the disinterested church member the chance to say, "I draw the line on Missionary meetings."

It is the poorly conducted program that shipwrecks many a missionary society, therefore our programs demand the best and the choicest efforts of our heads and our hearts.

The W. M. S. has become an important financial factor in Missionary work, hence the means of strengthening this power has become one of the prominent thoughts of all societies.

In the great anxiety to meet all obligations, many societies make the mistake of depending upon social attractions and missionary teas.

We insist that if every member is a worker, and every meeting a success, the contributions will take care of themselves, and at the end of the year, the apportionment will be paid in full and there will be a surplus in the treasury for special work—all from free-will offerings. Let us adopt individual, regular and proportionate giving.

We have already said that the secondary purpose of the W. M. S. is to promote Christian fellowship, therefore, we would not forget the social element in missionary work, which is a blessing and a power when directed aright, but which

is most dangerous when made the prime object, or when the devotional and literary program is cut short just to have a good time.

There can be formed in the Missionary Society, a social circle for the promotion of Christian fellowship, that will defy all the social circles ever formed for the promotion of worldly fellowship.

The occasional cup of tea and a wafer, or cup of coffee and a sandwich, (not because we are hungry) has broken the ice for many a timid little woman, who without it could not possibly find time to tarry, either to exchange greetings or to discuss the afternoon's meeting.

In glancing over the social column in the daily paper where it named the many society women who have entertained the various clubs to which they belong, is it not refreshing when your eye lights upon that one short notice, which says that Mrs. So-and-so has entertained the W. M. S. of her church? She has gone to a little trouble for the friends that are bound to her by Christian ties; oh! how much greater must be her pleasure, and how much greater the appreciation than that of the woman who has done the same thing for her society friends.

We make our industrial societies as attractive as we possibly can. Let us not do it to the detriment of our Missionary Societies. Give hands and feet to the industrial work (the name implies it) but give your heads and hearts to the missionary work.

In conclusion, let the spirit of prayer pervade our work. Let us pray for our officers, pray for our members, pray for our programs, pray for our contributions, then must the organized work for missions answer the purpose for which it was established, and in doing so it will measure up to success in the highest degree.

"If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

Foreign missions have restored to the Church the true altruistic and Christ-like conception of Christian experience.

—FRANK F. ELLINWOOD, D. D.



MISS EMMA M. KROEGER—MISSIONARY NURSE
TO CHINA.

The Influence of Members on Non-Members.

MRS. T. H. SONNEDECKER, Tiffin, Ohio.

Some one has said—"Never mind your limitations—grasp your possibilities." There are men battling with the soil on poor land that yields but a bare living, while underneath those acres may be rich veins of coal, wells of oil, or beds of minerals, that mean liberation from the slavery of poverty. It is not always an easy matter to make these treasures of the earth manifest. But the greater treasures of the individual's possibilities, within his own heart, mind and life he can bring out if he only will. The great need of the members of our missionary societies, is to realize their possibilities.

Realizing our possibilities will help us to solve the problem of how we, as *members*, may influence *non-members*.

Let us note a few essential points:

First, we must have *enthusiasm* in our work as members. We must believe in our Society. We must *love* the work we are doing. Every great movement in the annals of history is the triumph of enthusiasm.

Second, we must enthruse *non-members*, those whom we desire to unite with us. It has been said that it is better to be a live coal radiating light and heat for a day, than to be an *icicle* for a century. We can all be *intensive*, if we cannot be *extensive*.

How can we enthruse *non-members*? The greatest influence is *personal work*. The hand to hand, and heart to heart effort. The greatest example of personal effort the world has ever known is that which our Saviour has given us.

Many times he addressed the multitudes, and we learn that many accepted his invitation of salvation. But surely Christ's greatest work was *with the individual*.

Andrew heard Christ's personal invitation. He not only accepted it, but is *influential* in bringing his brother Peter to Christ.

Philip *heard and heeded* the *personal call*, and in turn persuaded Nathaniel to join the little band of workers. Christ's personal interest in the woman of Samaria not only *influences* her to lead a nobler life, but she in turn becomes a personal worker among her relatives and friends, and we read that "many of the Samaritans believed on Him because of the word of the woman *who testified*."

James and John heard Christ's personal call to service. They left all and followed Christ.

We may feel that the general announcement of our monthly meetings is sufficient. But you have no doubt learned by experience, that if your Society depended on the general invitation, or announcement alone for attendance at your meetings, there would be comparatively few if any present outside of the regular membership.

We all appreciate personal attention and consideration, and a warm, hearty *personal invitation* is a great necessity,

for an increased attendance. Again, after we have succeeded in bringing the non-members to our meetings, we must make an effort to interest them in the work.

In all probability they will say:—"I do not believe in Missions. They are too far away. There is so much to be done at home."

They do not realize that if that had been the belief in the early church, Christianity would never have gotten beyond Palestine, and we to-day would be heathen.

These and many other prejudices must be overcome. The Missionary work is, of necessity, a very unselfish work. It means to share the light and joy that has come to us, through knowing of Christ and His service, with our neighbors, the *whole world over*.

Not "what have I gained," but "what have I given"—is the question each should ask himself.

In this matter of holding the interest of those we would wish to win as members, a very great necessity is to make the meetings attractive. How we may best do this, rests largely with each Society to decide. What would be effective in one locality might not prove to be so in another. Good music and a spicy literary program I would say were very necessary. Some Societies have found the social "cup of tea" an attractive feature of their work. A social half hour is certainly a pleasing feature of our meetings, whether refreshments are served or not, and this can be accomplished, if care is taken in the arrangement of the program.

Only a very few suggestions can be given in the short time allotted for this paper. If we are fired with zeal for the work intrusted to us, we will realize our possibilities, and many opportunities will be *ours for service*. "Three things come not again—the *sped arrow*, the *spoken word*, and the *LOST OPPORTUNITY*."

"*Expect great things from God, attempt great things for God.*"

(Note—Parts of a symposium prepared for the Convention of the W. M. S. Tiffin Classis.)

Field Work—Pittsburg Synod.

BY GERTRUDE M. COGAN.

May 31st to June 4th a visit was made with the newly organized W. M. S. at South Bend, Pa. Mrs. Fred K. Stamm is president of this promising society. At our conference a program for mission study was outlined and adopted. Woman's work was presented in an open meeting of Clarion Classis in session at this time. The pastors responded heartily and invited me to visit their congregations in the interest of the work.

Elwood City was visited at the time of their corner-stone laying. The W. M. S. here wish to improve their regular meetings, and thus win more members.

Sharpsville next. Meetings here of St. Paul's Classis and St. Paul's Classical W. M. S. This was a fine meeting. The "Front Line Standard" was heartily endorsed and commended to the local societies. This, of course, means *Forward* along all lines. We can expect St. Paul's Classical Society to "boom."

At Sharon we had a good conference with the society. Mission Study program adopted. Mrs. J. W. Eichbaum, president, is the new treasurer for the Classical Society. Meadville visited at a time when extreme heat kept many away. But we feel repaid for having gone. It means much to get acquainted with our loyal women and know their field, its needs, etc. The Meadville society has held its own well under leadership of Mrs. Ferer.

At Saegertown we planned for more aggressive work. Mission Study adopted. Text-book, "Western Women in Eastern Lands." At St. John's (Meadville, Pa., R. R. 6) a large audience responded with kindly interest when our work was presented. The Ladies' Aid Society, under the leadership of the president, Mrs. George Rietze, renewed its interest in missionary work. Watson Run has a fine W. M. S. Mrs. Edgar Brown is president. New members were recruited at our meeting.

Greenville hopes to add fresh interest with mission study. Mrs. J. F. Christman is the new president. The Young People's Auxiliary meets weekly for

mission study. Miss Etta Callen is president.

The meeting at Hamburg resulted in reorganizing the W. M. S. Mrs. W. S. Fisher was made president. Mrs. Fisher is well known in the state as a talented W. C. T. U. worker, and we predict good things for the Hamburg W. M. S.

At Transfer the attendance was interfered with by the heat and dust, though the pastor, Rev. W. S. Fisher, drove the six miles in the heat and dust from Hamburg, to be present at the meeting. Transfer W. M. S. has been doing good work. They hope to begin Mission Study in September. Mrs. Reuff is president.

Bethany and St. Paul's congregations, in Butler, were visited on Sunday, June 25th. The societies having suspended meetings for the summer, I did not meet with them for conference, but met with some of the workers personally. They are doing good work.

From here I expect to go to Headquarters for office work.

Condensed Reports of Woman's Classical Missionary Convention of Ohio, Interior and Central Synods.

W. M. S., OHIO SYNOD.

W. M. S. Miami Classis.—Met at Greenville, Ohio, April 19-20. Membership, 549; increase, 100; obligations paid in full; offerings received at Miss Cogan's meetings, \$42.48; amount received for obligations and specials, \$865.63; silver jubilee thank offering, \$642.69. Steady increase spiritually, numerically and financially marked the past year's work. Pledged \$400 for Miss Gertrude M. Schulz's traveling expenses.

W. M. S. Tuscarawas Classis.—Met May 3 and 4 at Wooster Avenue Church, Akron, Ohio. Membership, 483; increase, 58; obligations met in full; additional specials, \$101.11; jubilee thank offering, \$516.09. Report growth and increased enthusiasm.

W. M. S. Tiffin Classis.—Met at Bascom, Ohio, May 3 and 4. Membership, 298; increase, 30; obligations paid in full; jubilee thank offering, \$321.41; spe-

cial, \$62.51; total, \$585.34. Pledged to contribute toward Miss Schulz's outfit. Prospects excellent for present year.

W. M. S. Lancaster Classis.—Met at Stoutsville, Ohio, May 10 and 11. Membership, 236, a gain of 8 members; obligations paid in full; silver jubilee thank offering, \$357.37; specials, \$18.50. All indications point to a steady and substantial growth.

W. M. S. Eastern Ohio Classis.—Met in Robertsville, Ohio, May 9 and 10. Membership, 276, a gain of 21 members; silver jubilee thank offering, \$287.26, in addition to thank offerings of previous two years; total receipts for the year, \$860.77, a gain of \$250 over last year. Bright prospects.

W. M. S. St. Joseph's Classis.—Met at Three Rivers, Mich., June 7 and 8. Membership, 172; obligations paid in full; silver jubilee thank offering, \$70.59; specials, \$128.77. Majority of local societies have formed mission study classes. There is a larger vision of our responsibilities and opportunities. Interest in the work is steadily growing.

W. M. S. INTERIOR SYNOD.

W. M. S. Iowa Classis.—Met April 26. Membership, 83, a gain of 21 members; silver jubilee thank offering, \$50.05; obligations, \$74.47; offerings received at Miss Cogan's meetings, \$24.47. Enthusiasm is increasing.

W. M. S. Illinois Classis.—Met June 16. Membership, 79, a gain of 9 members; obligations paid, \$136.06; silver jubilee thank offering, \$41.10; offerings received at Miss Cogan's meetings, \$34.61; specials, \$57.60. All societies report increased interest.

W. M. S. Lincoln Classis.—Met April 27. Membership, 44; obligations met in full; silver jubilee thank offering, \$16.50. All indications point toward increased interest.

W. M. S. Wichita Classis.—Met at Emporia, Kansas, May 3-6. Membership, 100; silver jubilee thank offering, \$39.13; specials, \$13.65. All local societies are becoming more thoroughly interested in missions.

W. M. S. Kansas Classis.—Met at St. Joseph, Mo., May 10. Organization was

completed at this meeting, and enrollment just begun. The entire membership is increased. Several local societies report increase in enthusiasm.

W. M. S., CENTRAL SYNOD.

W. M. S. Heidelberg Classis.—Met at Bluffton, O., May 5. Membership, 34; silver jubilee offering, \$296. On account of conditions over which the Classical Society had no control, the membership and contributions have decreased. Prospects are bright for the present year.

W. M. S. St. John's Classis.—Met May 10 and 11. Membership, 135, a gain of 27 members; silver jubilee offering, \$146.60; obligations met. The past year was better than the previous year, and indications are very promising for the present year.

W. M. S. Erie Classis.—Met at Sandusky, Ohio, May 3. Membership, 28; a newly organized Young Woman's Auxiliary of 12 members, a gain of 9 members; obligations paid in full; silver jubilee thank offering, \$19; specials, \$18. Prospects brighter than at any time in the past.

Lehigh Classis.

The W. M. S. of Lehigh Classis had a profitable meeting at Allentown, Pa., in St. John's Reformed Church, Rev. F. C. Seitz pastor, April 20, 1911. The receipts for the year were \$1,267.00. This amount was paid on apportionment, silver jubilee and miscellaneous expenses. Rev. W. A. Reimert, Yochow, China, delivered a very instructive address on the work in China. Efforts will be made to do better the coming year.

W. M. S. of Schuylkill Classis.

S. LILLIE ZERBEY, Rec. Sec.

The twenty-fourth annual meeting of this society was held in St. Mark's Church, Cressona, May 5th and 6th, Mrs. G. W. Hartman presiding. Twelve members of the Executive Committee were present. Nine societies were represented by twelve delegates, and five Bands by seven delegates, nearly all reporting favorably. Five Mission Study Classes have been organized. Treasurer reported pledge paid in full, also \$25 for the sup-

port of a girl in China, and \$44.50 to the Silver Jubilee Fund. An interesting essay, subject, "Aliens or Americans," was read by Mrs. William Rohrer and Mrs. C. F. Gabbert reported the Eastern Synodical meeting. We deeply regret the loss of our worthy and faithful President, Mrs. G. W. Hartman, who leaves for another field of labor.

The following officers were elected:

President—Miss Mary Ebling; Vice-President—Miss Carrie Gerschner; Recording Secretary—Miss Lillie Zerbey; Corresponding Secretary—Miss Mary Riebsaamen; Treasurer—Miss Ella Sherer. Delegates to W. M. S. of E. S. at Bethlehem, Miss Riebsaamen, Mrs. Davis, Mrs. Leinbach, with Miss Sherer, Miss Felix, Mrs. Rohrer as alternates. Delegate to Mt. Gretna Missionary Conference in August, Miss Sherer with Miss Riebsaamen as alternate. A Silver Jubilee Service led by the President, closed the session.

Suggestive Helps for Missionary Program.

RY GERTRUDE M. COGAN.

Each month under this head will be printed a suggestive program for the use of societies desiring this help in the regular meeting. Home and Foreign Missions will alternate—one month subjects will be on Home work, the next on Foreign work. The series begins with the program below.

Woman's Home and Foreign Missionary Society.

PROGRAM. *September.*

Scripture—I. Acts 1: 11.

Hungarians in America.

Our Work Among Them.

Notes from OUTLOOK OF MISSIONS.

Sentence Prayers—For Hungarian women and children. Our missions and missionaries. That more of our Hungarian young men consecrate themselves to the ministry.

Distribute literature.

(Secretary of Literature write at once to Home Board for free helps on study of Hungarian work. Use in program, and at close of meeting distribute.)

ROLL OF HOME MISSIONS.

OHIO SYNOD.

| Missions. | Missionaries. | Missions. | Missionaries. |
|------------------------------|---------------------------------------|---------------------------------------|-------------------------|
| E. Market St., Akron, O..... | John J. Leberman, D.D. | Central Ave., Indianapolis, Ind. | Henry S. Gekeler, D. D. |
| Immanuel, Alliance, O..... | J. P. Stahl, D. D. | ..... | 2035 Broadway |
| Athens, Mich. | Cecil A. Albright | Calvary, Lima, O..... | Rev. A. G. Gekeler |
| Grace, Canton, O..... | J. Theodore Bucher | First, Lisbon, O..... | S. I. Royer |
| Bohemian, Cleveland, O..... | Anton Korbel | First, Louisville, Ky..... | J. O. Vitz |
| Ohmer Park, Dayton, O..... | S. U. Snyder | Miller Ave., S. Akron, O..... | H. J. Rohrbaugh |
| Grace, Detroit, Mich..... | Chas. W. Brugh, 740 E. Milwaukee Ave. | Grace, Springfield, O..... | F. W. Hoffman |
| ..... | ..... | Grace, Toledo, O..... | J. Henry Hornung |
| Gary, Ind. | Paul D. Yoder | Toledo, Ohio (Hung.)..... | Eugene Boros |
| Kenmore, O ..... | ..... | Zion's, Warren, O..... | Gideon P. Fisher |
| ..... | ..... | St. Paul's, Youngstown, O..... | E. D. Wettach, D. D. |

PITTSBURG SYNOD.

| | | | |
|--------------------------------------|----------------------|-----------------------------------|--------------------------------|
| Ch. of Ascension Allegheny, Pa. | Albert Dieffenbach | St. Paul's, Johnstown, Pa..... | J. Harvey Mickley |
| St. Luke's, Braddock, Pa..... | Walter E. Garrett | Hungarian, Johnstown, Pa..... | Ernest Porzolt |
| Bethany, Butler, Pa..... | J. W. Pontius | Hungarian, Lorain, O..... | Stephen Virag |
| Trinity, Connellsville, Pa..... | Chas. E. Wagner | First, McKeesport, Pa..... | Paul B. Rupp |
| St. Mark's, Cumberland, Md. | Eugene P. Skyles | Trinity, New Kensington, Pa. | James E. Sheetz |
| Hungarian, Dayton, O..... | Andrew Kovacs | Pitcairn, Pa. | C. H. Faust |
| St. Paul's, Derry, Pa..... | A. A. Black | Christ, Pittsburg, Pa..... | Henry D. Darbaker, |
| Hungarian, Dillonvale, O..... | Alex. Radacsi | ..... | 7016 Frankstown Ave. |
| Grace, Duquesne, Pa..... | David B. Lady, D. D. | Punxsutawney, Pa. | U. O. H. Kerschner |
| Hungarian, E. Chicago, Ind. | Eugene Vecsey | Scottdale, Pa. | W. J. Muir |
| Ellwood City, Pa..... | Samuel A. Stamm | Sharpville, Pa..... | E. S. LaMar |
| Grove City, Pa..... | A. K. Kline | Trafford City, Pa..... | R. Franklin Main, Larimer, Pa. |
| First, Homestead, Pa..... | Horace Shiffer | Calvary, Turtle Creek, Pa..... | John C. Sanders |
| Hungarian, Homestead, Pa..... | Alex. Harsanyi | First, Vandegrift, Pa..... | D. Snider Stephan |

SYNOD OF THE INTERIOR.

| | | | |
|------------------------------------|------------------------------------|--------------------------------|--------------------------------|
| Grace, Abilene, Kans..... | T. Royce Brendle | Holton, Circleville, Kans..... | S. A. Whysong |
| First, Cedar Rapids, Ia..... | Frank S. Bromer, 632 L St., W. | Christ, Iola, Kans. | Wm. H. Shultz |
| Bohemian, Cedar Rapids, Iowa | Joseph Balcar | Kansas City, Mo..... | W. Alvin Rex, 2723 N. 36th St. |
| Trinity, Cheney, Kans..... | ..... | Ursinus, Lawton, Iowa.... | L. S. Faust |
| Grace, Chicago, Ill..... | ..... | St. Mark's, Lincoln, Neb..... | Peter M. Orr, 1547 Q St. |
| Bohemian, Chicago, Ill..... | James Dudycha, 1126 S. Lincoln St. | Lone Tree, Iowa..... | John F. Hawk |
| Conesville, Iowa | A. S. Kresge | Mill Creek, Ill..... | Marion Weigel |
| First, Denver, Col..... | David H. Fouse | Omaha, Neb. .... | ..... |
| Des Moines, Iowa | B. K. Hay | Oskaloosa, Iowa ..... | ..... |
| Emporia, Kans. | T. F. Stauffer | St. Joseph, Mo..... | John B. Bloom |
| First, Freeport, Ill..... | C. M. Rohrbaugh | Maple Ave., St. Louis, Mo..... | ..... |
| Bethany, Hlawatha, Kans..... | L. L. Hassenpflug | Grace, Sioux City, Iowa..... | H. L. Krause |
| ..... | ..... | White Water, Kans. | J. F. Kerlin |
| ..... | ..... | Wilton, Iowa | S. R. Kresge |

SYNOD OF THE POTOMAC.

| | | | |
|------------------------------------|--------------------------------------|------------------------------|--------------------------|
| Albemarle, N. C. | F. S. Zaugg | Harrisonburg, Va. | J. Silor Garrison |
| Salem, Altoona, Pa..... | R. M. Stahl | First, High Point, N. C..... | L. A. Peeler |
| St. Stephen's, Baltimore, Md. .... | ..... | Hollidaysburg, Pa..... | Chas. A. Huyett |
| ..... | ..... | St. Paul's, Juniata, Pa..... | Albert F. Nace |
| St. Mark's, Baltimore, Md..... | James M. Mullan, 2200 E. Hoffman St. | Zion, Lenoir, N. C..... | ..... |
| Grace, Baltimore, Md..... | Edgar F. Hoffmeyer, 835 Light St. | Lincolnton, N. C. .... | ..... |
| St. Luke's, Baltimore, Md..... | A. Conner | St. Paul's, Roanoke, Va..... | T. J. Hacker, D. D. |
| Burlington, N. C..... | J. D. Andrew | Faith, Salisbury, N. C..... | W. B. Duttera, S. T. D.] |
| Dallastown, Pa. | John S. Adam | Thomasville, N. C. | Clarence Woods |
| St. Matthew's, Enola, Pa..... | B. F. Bausman | Wauhtown, N. C..... | A. S. Peeler |
| First, Greensboro, N. C..... | Shuford Peeler | St. Stephen's, York, Pa..... | A. H. Smith |
| Grace, Hanover, Pa..... | S. P. Mauger | Emmanuel, York, Pa..... | Joseph Peters |
| ..... | ..... | Faith, York, Pa..... | Chas. A. Waltman |

EASTERN SYNOD.

| | | | |
|-----------------------------------|-----------------------------------|------------------------------------|--|
| Hungarian, Bridgeport, Conn. | Alex. Ludman | Mt. Hermon, Philada., Pa..... | Chas. B. Alspach, 1538 Wingoocking St. |
| St. John's, Harrisburg, Pa..... | Geo. W. Hartman | Palatinate, Philada., Pa..... | Franklin E. Wieder |
| Faith, Lancaster, Pa..... | D. G. Glass | St. Andrew's, Philada., Pa..... | Dallas R. Krebs |
| St. Stephen's, Lebanon, Pa. | A. G. Peters | Tloga, Philadelphia, Pa..... | John D. Hicks, 3136 N. Park Ave. |
| Trinity, Lewistown, Pa..... | E. T. Rhodes | Calvary, Scranton, Pa..... | A. R. King |
| Montgomery, Pa. | Aaron Noll | Hungarian, S. Norwalk, Conn. | Gabriel Dokus |
| Palmerton, Pa. | Morgan A. Peters | State College, Pa..... | ..... |
| St. Andrew's, Penbrook, Pa. | D. H. Leader | Christ, West Hazleton, Pa..... | C. H. Herbst |
| Bethany, Philadelphia, Pa..... | D. W. Wolfinger, D. D. | St. Luke's, Wilkes-Barre, Pa. .... | ..... |
| Calvary, Philadelphia, Pa..... | Frank H. Fisher, 2617 N. 29th St. | ..... | Tilghman R. Dietz |
| Messiah, Philadelphia, Pa..... | Edwin S. LaRose, 2133 S. 13th St. | Wyndmoor, Pa. | J. S. Heffner |
| Olivet, Phila., Pa..... | M. P. La Rose | Wyomissing, Pa. | H. H. Rupp |
| | | Ellis Island, N. Y..... | Paul H. Land, Ph. D. |
| | | Japanese Mission | J. Mori |

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Annual Meeting: First Tuesday in March. Executive Committee Meetings are held monthly except in July and August.

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 Building, Philadelphia, Pa.

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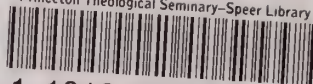
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